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A SERMON

IN MEMORY OF

JOHN DOVE, ESQUIRE;

Preached on Sunday, Nov. 26, 1876.

Room

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IN MEMORY

OF

JOHN DOVE, ESQUIRE;

A Sermon

PREACHED IN

THE FREE CHURCH, ANDOVER, MASS.,

NOVEMBER 26, 1876.

BY THE PASTOR,

GEORGE F. WRIGHT.

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ANDOVER, MASS., Dec. 8, 1876.

REV. GEORGE F. WRIGHT:

DEAR SIR, — Having listened, with special interest, to your Discourse on the character of our late beloved friend John Dove, Esquire, we beg leave to request a copy of the Discourse for publication. We thus express a general desire of our townsmen to read your history of his good life; that the parents may 'tell the children of it, and the children tell their children, and their children another generation.'

With great respect we remain, Dear Sir, yours,

EDWARDS A. PARK,
WILLIAM L. ROPES,
PETER SMITH,
JOSEPH W. SMITH,
GEORGE L. ABBOTT,
GEORGE FOSTER,
AMMON RUSSELL.

ANDOVER, MASS., Dec. 17, 1876.

Rev. Edwards A. Park, D.D., Rev. William L. Ropes, Messieurs Peter Smith, Joseph W. Smith, George L. Abbott, George Foster, Ammon Russell:

DEAR SIRS, — Your letter of the 8th instant, requesting for publication a copy of the Discourse preached in commemoration of the late John Dove, Esquire, is received. In reply I can only say, that it seems to me, as to you, the story of such a life is well worthy of being perpetuated. Regarding the further question as to the desirability of preserving the form of the story as I have told it, together with the reflections thought to be appropriate to my own people, I reluctantly accept your judgment rather than my own, and will comply with your request.

With great respect, I remain, yours,

GEORGE F. WRIGHT.

SERMON.

"NOW THERE ARE DIVERSITIES OF GIFTS, BUT THE SAME SPIRIT."—1 Cor. xii. 4.
"FOR NOW WE SEE THROUGH A GLASS, DARKLY; BUT THEN FACE TO FACE: NOW I KNOW IN PART; BUT THEN SHALL I KNOW EVEN AS ALSO I AM KNOWN."—1 Cor. xiii. 12.
"CHARITY NEVER FAILETH."—1 Cor. xiii. 8.

DOUBTLESS, in the sight of God and in the perspective of the eternal world many of the differences of which we now take note completely disappear. In the end, the facts of our existence must be interpreted as elements of a scheme of things infinitely higher and more comprehensive than can be spanned by the human reason. When conscious of God's presence, we can never forget that his ways are above our ways, and his thoughts are higher than our thoughts. Now we see through a glass darkly. Now we know but in part. We do great wrong when we despise any calling of God; for no work which God in his providence has set a man to accomplish is "either common or unclean." And not infrequently shall we find that the "foolishness of God is wiser than men, and the weakness of God is stronger than men." Neither is there that sharp distinction which is sometimes made between secular callings and religious. It is not only in the ministry of the word that we are called of God; but every man's life is comprehended in a divine plan; and every believer is called to his mission in the world as truly, though perhaps not as manifestly, as Abraham was called to his. "There are differences of administrations, but the same

Lord. And there are diversities of operations; but it is the same God which worketh all in all." Society, like the body, is not one member, but many. Those members of the body which seem to be most feeble are often most necessary. There is never, in reality, any schism in the body of believers which God has compacted together.

But while it may be true that, when viewed in their absolute and ultimate relations, good men are upon a plane of equal honor, this fact need not prevent us from using the light we now have in determining the present amount of respect we shall pay to our fellow-men. In this world we are compelled to walk by such light as we have. Because our judgments of men are provisional and fallible, it does not prevent us from exercising and following them. Our practical duties in life must be regulated by what is seen. Human societies are visible organizations. In such organizations we are compelled to recognize distinctions, and must render more honor to some than to others. It is not our prerogative to go behind the veil of absolute distinctions, and render the awards of an omniscient judge. We speak only from the point of view which our own reason gives us. From that point of view, the member of the church and community whose recent death gives tone and direction to our thoughts to-day has filled an unusually important sphere. And it is fitting that we give longer pause than usual to reflect upon the lessons of his eventful life.

Mr. John Dove, whose peaceful death occurred last Monday morning, was born in Brechin, County of Forfar, Scotland, on the fifth day of May, 1805, and hence had passed the period of three score years and ten which is allotted by the Psalmist as the limit of the days in which we can hope to

experience anything but labor and sorrow. It was permitted him to come to his grave like a shock of corn fully ripe.

When, now, at the close of his earthly career, we are led to consider the large space he occupied in the business enterprises of Andover, and the extent to which he has aided the religious and educational institutions of the place, and when we remember how much the honor of our town has been enhanced by his charities abroad, we cannot avoid admiring the providence of God, which brought him here and prepared the way for his success.

Business success is, speaking roughly, the product of two factors — what is within a man and what is without him — his ability and his opportunity. The one is always useless without the other. It is no uncommon experience of the world to see abundant opportunities wasted for lack of some one to improve them. The lamentation is always more or less in place, that the harvest is plenteous, but the laborers are few. And, on the other hand, in an administration of nature in which general laws prevail, it is unavoidable that much natural ability should seem to be wasted on account of the difficulty which each person has of finding his appropriate sphere of labor. It is not unfrequently the case that an opening for business, like the troubled waters of the pool of Siloam, is watched by a crowd of anxious persons, while only the first one who steps into it can obtain the desired advantage. There is always an imperative call to adore the Providence which brings the man and his opportunity together. The present instance is peculiarly instructive.

The opportunity which was in readiness for Mr. Dove's advancement, existed in the growing markets of a young and vigorous nation and in the increasing diversity of business enterprise in Eastern Massachusetts. At the same time,

through a providential guidance which we need not now pause to trace, a middle-aged man from Scotland had established himself in business in Andover as a manufacturer of machinery, having with him a younger brother as superintendent of his works. It would be interesting to follow the chain of events which, nearly twenty years before, led Mr. John Smith to this country, and induced him to locate in business, first at Plymouth in this State, and afterwards to refuse a favorable opportunity to establish himself in the State of Georgia, and finally, after some years, set him upon a career of success in Andover. It was sixty years ago last Friday that Mr. Smith first landed in America.

Looking backwards across the half century we can now appreciate the opportunity. But from that point of view the forward glance had the obscurity which pertains to everything which is future. These two brothers already here needed a third person of proper capacity, training, and temper to complete their equipment. How should he be found?

In the same town in Scotland from which they had emigrated, and slightly acquainted with the younger of them, the subject of our present retrospect resided. As a boy he had been the schoolmate and playfellow of the afterwards celebrated preacher, Dr. Guthrie, and the distinguished astronomer, Professor Nichol. Later in life, when each had won their well-earned success, they took great pleasure in renewing their associations with one another. Even in his early days young Dove manifested his prepossessions for mechanical contrivance, working at something of that sort more assiduously than at his books. Later, after the good custom of the old country, he was carefully trained in the practical details of his calling; while the habits of industry, integrity,

and economy which characterized his subsequent career were a natural outgrowth of the influence upon him of the social conditions and the religious instructions prevalent in Scotland. He was, moreover, at this time, well married, and approaching the age of thirty years.

With these qualifications Mr. Dove, like so many others of his countrymen, was looking for a place to work out his fortune somewhere in the "Greater" Britain, which, outside the confined limits of her original empire, already encircled the world. We never can cease to admire that marvellous power of the institutions of Great Britain, which forever allows her to give to the world the best of her citizens, without diminishing the quantity or deteriorating the quality of those that remain. Long may she endure, the mother of nations, the defender of liberty, the hope of Protestantism, the empress of the seas, and the arbiter of the world.

But when young Dove had decided to emigrate, the question still remained, to which one of England's numerous offshoots should he go; and how did he get to his particular destination? The breath of the Almighty regards our frailty and moves gently upon us, controlling our wills without our knowledge. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." We are told that at one time Mr. Dove was in suspense whether to go to Australia or to America. What influence decided him to come to America we cannot tell. But, in 1833, he came with his family to New York, where he found employment for a year. What was destined to be a controlling circumstance in his history was of such seemingly slight importance that he had forgotten it. He had formerly worked for a time in company with Mr. Peter Smith, the younger of the brothers of whom we

have made mention, as having located before this in Andover. An old citizen of Brechin, who entertained a special regard for both these young men, wrote, at the request of young Dove's father, a letter commending him to John Smith's kindly offices. This letter was given to Mr. Dove on the eve of his departure, but for some reason he thought it of so little importance that its existence passed altogether from his mind. Doubtless, in this country of magnificent distances, and at that period of slow communication, Andover seemed a long ways from New York ; and the benefits of associating with his former acquaintance, of whom he knew so little, seemed very problematical It was, therefore, after the lapse of some months, and by what is commonly called an accident, that this letter of recommendation was discovered in the bottom of one of his trunks. We will no longer call it an accident, but a providence. The letter was forwarded to Andover, and reached here a short time before the older of the two brothers, Mr. John Smith, was to set out for Washington upon a journey both of pleasure and business. The knowledge brought by the receipt of this letter led him, as he was passing through New York, to call upon his former townsman, and cultivate his acquaintance. In New York the two Johns met for the first time. They were favorably impressed with each other; and in the early part of 1834 Mr. Dove had come on to Andover to see what the outlook was. Early in 1835 the partnership known as "Smith, Dove, and Company" was formed — a name which has now for these forty years been, in all this region, a synonyme for honor, stability, and well-earned success. Mr. Dove went to Scotland during this year, and returned with drawings of flax machinery. Under his superintendence the machinery was constructed, and put in operation in August,

1836, being the first of the kind ever set up in this country. For upwards of forty years, through the combination of their capital and the co-operation of their united labor and thought, the business of the firm then formed has moved steadily forward, with no disagreement among the members, with no delay of payments, and scarcely any suspension of labor, and with no suspicion of dishonorable dealing. It certainly has been a remarkable partnership, and the event of death which has now removed the youngest of the trio calls upon us to pause and consider the relations of such men to the general interests of society.

The personal characteristics which, aside from his mechanical ingenuity, contributed to Mr. Dove's success in business, and to his influence in society, were various. First, he possessed a general activity of mind, which especially was eager to become acquainted with the discoveries in every department of scientific investigation. He was eager in his search for truth, and valued discoveries in themselves, aside from their economic aspects. In his younger days he was clever as a taxidermist, with rare skill preparing both birds and animals for exhibition. When the science of electricity was yet in its infancy he made with his own hands an electric machine with which to experiment. While his capital was yet small, and for the most part locked up in business awaiting future returns, he still found means to own a galvanic battery, a valuable microscope, and other scientific instruments. He personally made a good collection of minerals, the remains of which are still an object of interest in his recent home. At great pains he had drawn into his yard a striated boulder, such as would have delighted the heart of Agassiz. Even in the growing weakness of the last few years he always had upon his table the latest works on

geology, and had evidently perused them with rare discrimination. It is thus evident that his special success in mechanical invention was only the result of the particular direction in which circumstances turned a mind which was throughout of a scientific cast, and which would, without doubt, have been distinguished, had the way been opened, in any one of a large number of scientific careers which readily suggest themselves. This is the more apparent from the fact that this fertility of investigation was the result of a native genius, and not of early educational advantages; for these were comparatively limited. Nor were general studies in science the occupations of leisure hours; for the time he devoted to pure science was stolen amid the cares of an unusually busy life.

The work of his calling was never a drudgery to Mr. Dove. He fled *to* it, rather than *from* it. While in health, he frequently remarked that he never enjoyed himself better than when his mind was taxed to overcome mechanical difficulties of any sort. When such demands were made upon him his coolness never deserted him. To show how naturally and constantly his mind was at work on a variety of mechanical problems, we may allude to the fact that some years before the principle of the screw was applied in propelling vessels through the water, he had seen the feasibility of the plan, and had called the attention of incredulous practical inventors to it. Even during the last week of his sickness the inventive impulse came over him, and he detailed at length to his children a method by which he thought brass might be hardened, and great economy of labor thereby secured.

Another personal element in Mr. Dove's success has been the evenness of his temper and the cheerfulness, sobriety,

and charitableness of his life. He was naturally disposed to trust his fellow-men. He counted in business on the triumph of the better qualities in human nature. He had that charity which thinketh no evil, and is kind. The "golden rule" was almost constantly upon his lips. One not a relative, but who has known him intimately for many years, and whose position has led him, more than any one else, to appeal to Mr. Dove for aid in the relief of others, bears witness that he always found him a man of tender susceptibilities, of generous heart, and open hand, who did not inquire too closely into a case of need. It was sufficient for him to know that he could relieve the wants of one of God's children. Indeed, his generosity of disposition was such that he was no doubt sometimes imposed upon by beggars. On one occasion, when wishing to go out upon the street, he found himself without an overcoat fit for the occasion; for as he came in at the door he had slipped his best one on to the back of a shivering tramp who appealed for his aid. At another time, and for a similar reason, he found himself with nothing but his broadcloth suit when business called for a coat of gray. Beggars were never turned hungry away from his house. He always said he would err, if at all, on the safe side, and feed many unworthy ones rather than to cause one worthy person to suffer unjustly. A noteworthy manifestation of the charity of which we are speaking, was his delicate modesty, which prevented him from ever being forward in public affairs. Whatever of temporary loss he may have suffered from these qualities, in the end it secured the esteem and confidence of every one.

There was also in him a disposition to aid deserving young men who were struggling for a foothold in business or in professional callings. The number of such who will rise up and call him blessed is very great.

We must enumerate also among the causes contributing to Mr. Dove's success, his interest in religion, and in the circle of reforms which are the natural outgrowth of Christianity. He first made public profession of religion in 1841, uniting, on July 4th of that year, with the West Parish Church of this town. Later, in 1846, through his devotion to the anti-slavery cause, in which he was a pioneer, and his interest in the temperance movements of the time, he was one of the forty-four who united in organizing the Free Church of this place. From that time till his death he was one of the most liberal contributors to the support of our Church, and, so long as health permitted, was one of the most constant attendants upon its ordinances. His piety was of the quiet and unobtrusive kind, which manifested itself in a strict, and, what some would call, a puritanical observance of the Sabbath — reading upon that day scarcely any book but the Bible; in the regular and reverent attention to family worship; in a general interest in the promotion of religion both at home and abroad, and in the cultivation of a meek and quiet spirit that would be "at peace with all men." With a hope in Christ which had borne such fruits during a lifetime, he could look forward with calm resignation to the dissolution of his earthly life. It is impossible to estimate how much invigorating rest for both mind and body, there is in such an abiding principle of trust as the Christian religion affords. Verily, they that experience its power are permitted, more than all others, even in their earthly career, to mount up with wings as eagles, to run and not be weary, to walk and not faint. Moreover, his interest in religion and temperance, together with that of his partners in business, have conspired to gather around them, and secure, a remarkably intelligent, moral, and temperate class of over-

seers and workmen. Even after the plans are laid, how dependent a great work is upon the character and trustworthiness of the organized labor that executes the designs, those know best who have undertaken any complicated and extensive enterprise.

We cannot refrain from speaking also of Mr. Dove's interest in the educational and general benevolent movements of the day. Though his own early educational opportunities were limited, he did not in his prosperity depreciate culture. There was no trace in him of what they call in England Philistinism. While yet he had his fortune to make, and was obliged to manage his affairs with carefulness, his pet extravagance was the education of his children. In this direction he spared nothing, employing, in every department, the very best talent obtainable. This characteristic of his mind is seen also, in the direction which his, so called, charities took. Mr. Dove was a constant and generous contributor to the Temperance Societies of the State, and to those societies which furnish the rudiments of education to the Freedmen of the South. But his largest gifts were to schools of a higher grade, and to the libraries of his own town. He gave largely to help establish a school in his native town in Scotland. A gift of seven thousand dollars attested his interest in those who read the books in the Memorial Hall Library in Andover. But the work of the ministry and of higher theological education, was most prized and assisted by him. This is attested, among other things, by the generous interest he maintained to the end in our own church. Among the last objects that roused his attention, and stirred his sympathies was the wants of the Home Missionary Churches. He was greatly interested in sustaining an educated ministry at the West. He gave

several thousand dollars to Chicago Theological Seminary, and smaller gifts to Oberlin. But the largest of his single benefactions, thirty thousand dollars, was to the Library of the Andover Theological Seminary — that nourishing mother of theological education on the Western Continent, whose work is for the world, and whose children are now found among people of every tribe and tongue. Mr. Dove has been keen enough to see that the salt which was put in at the very highest fountain of education, would most surely disseminate itself to the pools and lakes and gentle currents that were below. He appreciated, as few do, the increasing and pressing wants which theological teachers have for a wide range of books, which they may have at hand for consultation.

In dwelling upon and commending specific acts of so-called benevolence, we are in danger of overlooking the benefits which such a career as that of Mr. Dove bestows upon society in the ordinary course of its development. By far the greatest of the gifts which God bestows upon the world through such a career as this we have described is to be found in the example of the man himself, and in the benefits which flow from the daily and long-continued exercise of his rare business judgment and organizing ability, and the unfailing fragrance of his upright, gentle, kindly, cordial, yet positive life.

Mr. Dove came to be what is called a capitalist. That is, he acquired more property than he expended upon himself. It is important to reflect upon the significance of the accumulation of capital. We should remember that even though ones income is large, it is an easy matter to spend it all. A capitalist, therefore, belongs to the saving class. He has practiced economy in regard to his personal expenses.

One of Mr. Dove's favorite mottoes was "Never spend as much as you earn, and you will always be rich." Another, smacking of his native country, was, "There was a wifie who always took what she had, and she never wanted." It was a great annoyance to him to see any, even the smallest, thing wasted. It is easy to see that the accumulation of capital, even though it be under the management of a few, inures as much to the good of the general public as to the benefit of the capitalists themselves. For, concentration of capital is essential to cheapness of production and to steadiness of business. If capital has accumulated in the hands of a particular person, it is *prima facie* evidence of the existence in him of that instinct of personal economy, and that sagacity of investment which will secure its preservation. Were the accumulation divided among the many, it would be impossible to get, in the average, either the same economy in expenditure, or equal skill in management. Capital, like an army, is managed best under unity of leadership. It is thus that we can best justify the ways of providence in the actual construction and development of human society. Consider this thought as illustrated in the case at hand.

A business requiring large capital and hundreds of co-operating workmen, close calculation of distant results, and careful adaptation of means to ends, has been maintained here for well nigh half a century. Yearly the ships have come from Archangel, Russia, laden with the raw fibre that was to bring returns only after many transformations and much waiting and numerous risks. The bills of the Russian flax grower must be met in advance, months or years before the manufactured article will reach the consumer. In machinery, and in processes of manufacture, the firm must keep pace with all improvements. Fluctuation in the

markets, financial convulsions, and risks from fire and flood must be guarded against; while, to secure the highest success, there must be a generous expenditure for the promotion of the national welfare, and liberal investments in furtherance of other branches of business in the immediate locality. Mines must be developed, railroads built, business blocks and other factories erected, experiments of more or less hazard in various directions of enterprise must be encouraged, general education and morality and good feeling must be promoted, and honor must be maintained. Thus you will find the investments of a large-minded capitalist, interwoven with almost every interest of society. There is no ability which is of more economical value, than that which enables its possessor to make safe investments in industrial enterprises.

The failure or suspension of such a business firm as that to whose success Mr. Dove's qualities of mind and character have contributed so largely, would have been at any time a wide-spread and far-reaching disaster. Scores of families would have had their means of sustenance cut off, and hundreds more would have been indirectly affected. Likewise, in such an industrial centre as Eastern Massachusetts, all branches of business are indissolubly linked together; while all the classes in society are mutually dependent upon the good will and prosperity of each other.

Besides, what a man of wealth and judicious taste spends over and above the bare necessities of life secures a multitude of indirect advantages to the whole community. The beauty of the trees he plants and of the ground he adorns is the possession of every one who beholds it. Probably we have not been fully aware how much, in seasons of affliction, our feelings have been softened and gratified by the unfailing

flowers from his conservatory that have made the funeral hour in so many families fragrant with their sweet perfume.

It cannot be denied that the devotion of a capitalist to his business and the wise liberality with which he adjusts his personal expenses, which indirectly secure such advantages to society as have been just named, *may* be actuated by selfishness more or less refined; and God often makes use of the low motives of our nature to accomplish his beneficent designs, suffering the business man himself to be little more than a galley slave. But all this may equally be the result of a broad view of the general welfare and an accurate knowledge of what will secure it. Whether it arises from one or the other of these motives must be determined by a great variety of observations of a personal character, and can be fully known only to the agent himself and to God who seeth all. Into this field of judgment, which, so far as it is open to human view at all, is best understood by his partners in business and by his family, it is not proper for us to enter. It was one of Mr. Dove's chief recommendations that he did not claim infallibility for his judgment, or perfection for his motives, but walked humbly before his God, and sought through Christ the forgiveness of his sins.

We pause, now, in admiration, at the close of this significant career. But we would not by comparison with it depreciate that of any other well-meaning man. "There are diversities of gifts, but the same spirit." God's plans are for eternity, and not for time only. As the stream of life closes over this fresh tomb, and flows onward in never-ending current, we shall all of us, in many ways and in various degrees, enter into the labors of the departed friend, and reap the fruit of his planting. In God's hand the forces set

free in the faithful life we have imperfectly delineated will to the end of time continue to transform themselves into indefinite and unknown good.

The study of such a life, so manifestly guided by Providence, may give us increasing repose as we contemplate the ever uncertain problems of our social and national development. It teaches us that God is never at a loss for material with which to accomplish the designs that are really best. The intersection, in Andover, at that propitious time, of the lines of force which were operating through the several members of the firm of which we have spoken, was no accident. It was, in a very true sense, a creation. New power was originated by the timely union. A breath of adverse influence would have driven their paths asunder, and so have profoundly changed the external history of each one, and all of us. Thus in all social and national crises God always has at his command material of character and ability which only requires a proper combination to lead to any particular result which in his wisdom is best. We need to remember, however, that he has purposes of chastisement, as well as encouragement. In the present case he meant it for the good of this community when he brought these personal forces into united action. Let us pray that he may never see the need of dealing with us in any different manner.

It is gratifying to know that, with all the susceptibility of Mr. Dove's mind to scientific investigation, he was not disturbed by any doubts regarding the doctrine of immortality, or the efficacy of the atonement of his suffering Saviour. Why should he have been? What natural argument for immortality is stronger than that drawn from the incompleteness of such a life as his without immortality? The larger the mind, and the more far-reaching and successful its

earthly plans, the more does there lie in it of the "promise and potency" of the life which is to come. We need not be troubled with metaphysical difficulties; for they are inevitable, and are to be met in equal abundance wherever we flee. The proofs of immortality do not belong to science, strictly so-called. The evidence does not rest upon any basis which *can* be removed by the scalpel, or reached by the microscope. Nor need we concern ourselves with the question whether immortality necessarily inheres in the essence of the soul. "The Being which made the soul, surely can destroy it, since, however imperishable, it receives from a superior nature its power of duration. That it will not perish by any inherent cause of decay, or principle of corruption, may be shown by philosophy; but philosophy can do no more. That it will not be annihilated by him that made it, we must humbly learn from higher authority." The proof rests, in the end, on the character of God, and on the manner and degree in which his veracity is involved in his works, as we see and come in contact with them. The mind which in this life adapts ends to means with the greatest success may, more fully than any other, see the need of a future life to complete what God has begun and only partially completed in every individual development here. The human soul is a building of such proportions that it cannot be completed in the life that now is. It is, in being, what a torso is in sculpture. In these unrealized hopes we have involved the very honor of God. For what he has begun he has so far promised to complete. The sapling he has planted in an earthen vessel he has, in the act of planting it in such a vessel, promised to transplant when it has outgrown the limits of its present condition. But the unwavering belief in immortality which, in his last sickness, shone with such radiance about the bed-

side of our departed friend was more than the flickering aurora arising from the natural arguments for the soul's continued existence, abundant though these arguments be. Such a triumphant belief only arises where the arguments from nature are re-enforced by attention to the wide induction of facts and experiences which establish the claim of Christianity to be a revelation from God. If immortality be rendered probable from the largeness of the original powers with which the Creator has endowed the human race, and from the unsatisfactory development of those powers possible in time, to what immeasurable extent is this probability increased by the work of God in redeeming the world through Christ! Would God have done so much to redeem man if he were only the creature of a day? To the soul which has experienced his forgiving love Christ is the Light of the world, who "hath brought life and immortality to light."

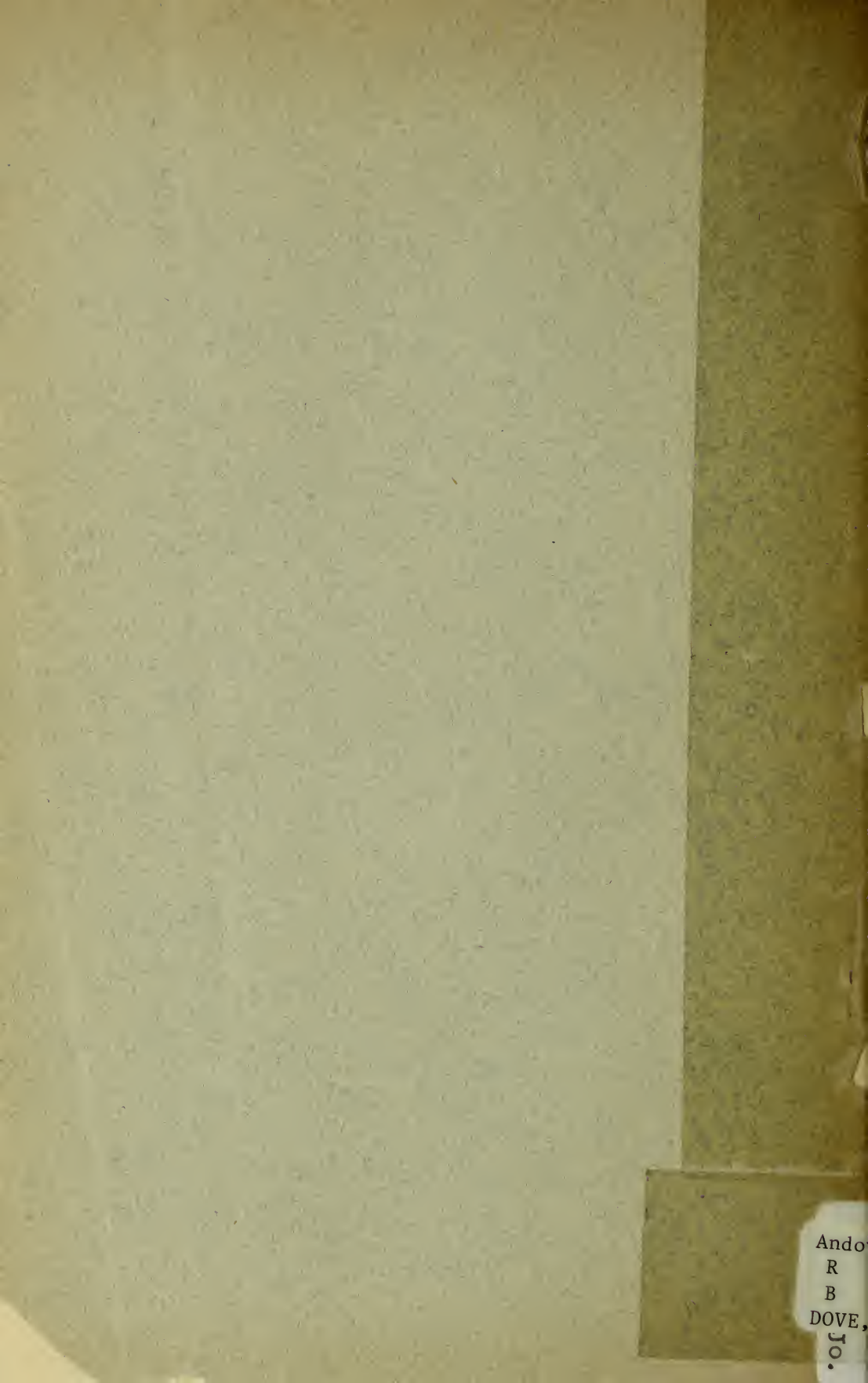
So if one has spent his lifetime in admiring contemplation of the orderly movements of nature, and of the remarkable compensations which abound in the system, why should he not appreciate the delicate adjustment of the forces of moral order which God has made in the atonement? So also if one has, in repentance, unveiled his soul, and acknowledged to himself that latent opposition to God which, under numberless guises, is so omnipresent in the activities of the unregenerate heart, why should he count it strange that God has provided a remedial system to repair the loss occasioned by man's transgression? The analogies of Mr. Dove's favorite studies might even lead him toward the Christian system. They need not, and they certainly did not, lead him away from that system. Neither the natural nor the moral laws of God proceed from any internal necessity of the divine mind; but, on God's part, they are acts of con-

descension, having regard to the imperfections of our finite nature. "For he knoweth our frame. He remembereth that we are dust." No part of the system of nature is independent of the other parts. If one member suffers, all suffer. The creation is a "solidarity." The Cross is not altogether an anomaly in the universe. Reverent students have not failed to find impressive intimations of it in nature. But they were intimations only. Their light was as that of the morning star which heralds the rising of the sun. As if in prophetic and affecting sympathy with man, "the whole creation groaneth and travaileth in pain together until now," "waiting for the adoption," and "manifestation of the sons of God." The atonement is both a corollary from, and a proof of, the doctrine of the Fatherhood of God. We cannot, therefore, account it incredible. But the profound and satisfying faith of our departed friend rested on experiences and considerations such as cannot in any case be fully or adequately made known to the world. Because of it, Mr. Dove could, like Moses of old, in all his prosperity, count it his joy to be numbered with the people of God, and regard himself as a pilgrim and stranger in the earth, seeking a city yet to come, whose Builder and Maker is God. Among the last interviews we had with him, he was planning how he might come to the church on communion-day, and join with God's people in observing the ordinance of the Lord's Supper. His health would not permit him to remain through the whole time; but he thought he might come in when the services were partly through, and sit for a while in the seats near the door; and thus be able, ere he was called to join the church triumphant, to unite once more with the church militant in commemoration of the great event on which their common hopes are founded. He was not unmindful of the

rock out of which he was hewn. He was submissive to the chastenings of the Lord, which were making of him a fit stone for his spiritual temple.

"Behold, what manner of love the Father hath bestowed upon us. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

"And now abideth faith, hope, charity, these three; but the greatest of these is charity. Follow after charity, and desire spiritual gifts."


Andover
R
B
DOVE,
JO.